



ERSKINE
THEOLOGICAL SEMINARY

For Christ and His Church

Christian Commitment and Excellence in Learning

OT 502 Modular

Introduction to the Old Testament II

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January 24 – 28, 2010

9:00am – 5:00pm

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Due West, SC 29639

I. Course Description: This course traces the history and examines the literature of the Israelite people from the division of the kingdom through the development of Judaism. Topics treated include canon, criticism, content, interpretation, and unity of the Old Testament. *Required. 3 hours.*

II. Course Goals

A. General Mission of Erskine Seminary

The mission of Erskine Theological Seminary is to “educate persons for service in the Christian Church.” To achieve this mission, the ability to understand the Bible in various contexts must be taught. These contexts include the Bible’s ancient Near Eastern cultural setting, the immediate context of the literary unit in question, the context of the book of the Bible at issue or the OT as a whole, its canonical context admitting the light of the NT that points to Christ, and the context of the whole counsel of God that includes the implications of the Word today. This course will seek to raise the students’ awareness of how to read the OT in these various contexts.

B. Goals of this Course

1. This course will expose the student to the history and geography of the OT. Many of the names and places should become clear, and the timeline of events should crystallize the student’s understanding of the progress of redemption. Along the way, insights from comparative studies will be discovered.

2. At appropriate points in the study of the material, the questions that generations of modern scholars have asked of the text will be raised and their answers supplied and critiqued. The strengths and weaknesses of these approaches will be considered, including the “grammatical-historical” method of interpretation.
 3. The student will gain adeptness at relating the OT revelation to its fulfillment in Christ’s person and work. How the NT influences our reading of the Old is an important consideration in this course. The “grammatical-historical” method is not the all-in-all of interpretation. The centrality of the gospel and the culmination of all the OT motifs and themes in Jesus will be discussed.
 4. Finally, the importance of the OT in the formation of our contemporary theology, character, and wisdom will be placed before the student.
- C. By the end of the course, the student should be able to:
1. Identify the major geographical features and national entities of the ancient Near East over the course of Israel’s history.
 2. Outline the major events of Israel’s history.
 3. Describe the various approaches to the OT, their results and the reigning paradigms for present-day study of the Hebrew Bible.
 4. Describe the contents and theology of each book from 1 Kings through Malachi.
 5. Reflect meaningfully upon the biblical theology of one prophetic book.

III. Required Reading

A. Course Textbooks

1. LaSor, Hubbard, and Bush. *Old Testament Survey*. Grand Rapids: Eerdmans, 1996.
2. May, Herbert G. *Oxford Bible Atlas*. 3rd ed. Oxford: Oxford University Press, 1984.

PLEASE NOTE:

Course textbooks are available from the Erskine Theological Seminary Virtual Book Store. Click on <http://www.erskineseminary.org/bookstore.html> to view textbooks and place an order.

B. Articles

1. George Schwab. “The Proverbs and the Art of Persuasion.” *JBC* 14 no. 1 (1995): 6-17.
2. _____. “Ecclesiastes and Counsel Under the Sun.” *JBC* 15 no. 2 (1997): 7 – 16.
3. _____. “The Book of Job and Counsel in the Whirlwind.” *JBC* 17 no. 1 (1998): 31 – 43.

C. The text of the Old Testament from 2 Kings through Malachi

IV. Exams and Assignments

A. Exams 55% total

1. The Four open-book exams will cover material presented in class or assigned to be read up to the exam date.
2. The first exam is worth 10% and the others 15%. The first three are not cumulative, but the final will also cover all of the readings.

B. Reflection Paper 20%

1. There is a Reflection Paper due later in the spring.
2. The student will lose one percentage point for each day it is late.

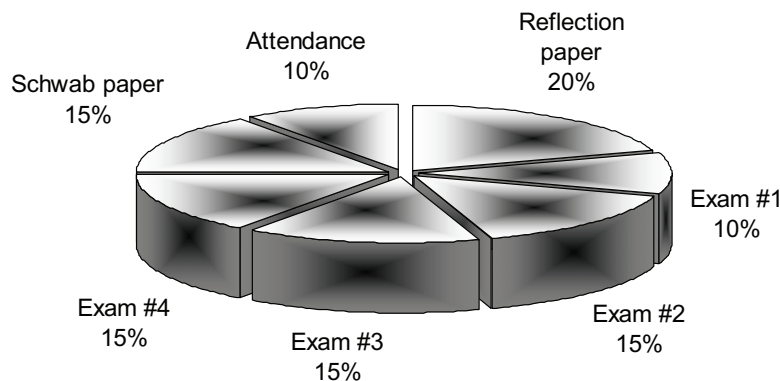
C. Response paper 15%

1. A 4 – 6 page response paper on the Schwab articles is due in conjunction with the presentation of the poetical books
2. *This paper will not be accepted late.*

D. Class Attendance and Participation 10%

1. 10% of your grade will be class participation, attendance, and punctuality with handouts
2. You will be held responsible for all material presented in class.
3. The student should drop the course if a day is missed.

Requirements



V. Grading

A. The seminary's grading policy is as follows.

Grade	Value	GPA	Grade	Value	GPA
A	95-100	4.0	C-	78-79	1.7
A-	93-94	3.7	D+	76-77	1.3
B+	91-92	3.3	D	72-75	1.0
B	88-90	3.0	D-	70-71	0.7
B-	86-87	2.7	F	0-69	0.0
C+	84-85	2.3			
C	80-83	2.0			

B. The actual assignment of a letter grade will take into consideration the performance of the class as a whole (i.e. you will be graded on a curve).

C. E-mailed assignments will be graded, but I will not print them. Therefore, no comments or feedback will be given, so it is no fair complaining about your grade if you e-mail it. ***Please put your name, the course, and the assignment in the subject line.***

D. To tape a lecture the student must acquire my signature on the proper form. Before I sign it, please write this out on the form, *“I agree that the recordings are for me alone. I will not make them available to church courts, e-mail them, or give them away. I will give them upon request to Dr. Schwab for copies.”*

VI. Seminary Policies

A. **Incompletes:** The grade of ‘Incomplete’ can be assigned as a final grade only when two conditions are met: 1) the student has completed the majority of the requirements for the course; 2) the student has been providentially hindered from completing the remaining requirements for the course. An ‘Incomplete’ granted for this course will automatically become an ‘F’ unless requirements are fulfilled by the completion date.

B. **Withdrawals:** Once you have completed, signed, and submitted your registration to the Registrar for this class, it is a binding contract, and your billing will be based on this registration. If you decide not to take this class, a “drop/add” form must be completed, including securing the appropriate signatures. Failure to properly withdraw from the class will result in receiving a grade of “F” for the course and full tuition charges will apply. Erskine will make no exceptions to this policy.

C. **Writing:** The style guide adopted by the seminary is that of Kate Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*. The seminary encourages making use of inclusive language. It is the mark of a good communicator to build bridges rather than barriers; therefore, such language should be used in all written work and oral presentations. The Seminary Catalog stands as an example of recommended usage.

D. **Attendance:** the student is required to attend all classes. If the student misses more than nine hours, an F will automatically be assigned.

E. **Portfolio:** The exegesis paper can be used in your Professional Assessment portfolio as a graduation requirement for all students who began seminary in the Fall of 2002 or afterwards. It is the student’s responsibility to turn in a clean, corrected copy of their paper to the seminary office for inclusion in your portfolio. Failure to do so will delay your graduation. Portfolio requirements are listed on the back of the academic worksheet of all degree programs.

F. **Intolerance:** There are no favorites at Erskine. Publicly rejecting this ethos with the result of making fellow students feel unwelcome will be considered unethical behavior, and is grounds for course failure on the level of cheating and plagiarism.

G. **Office hours:** I can always be reached by email.

VII. Course Schedule

Date	Topic	Assignments Due
To be done before class		<i>Read:</i> <i>1 Kings through Malachi</i> Atlas, pp. 70 – 79 L,H&B chapters 14 – 17, 39 – 43
Monday 1/24	Kings	The first day of class you should already have read what is listed above.
Tuesday 1/25	Chronicles	Exam #1 (open book) <i>Come to class prepared to discuss:</i> L,H,&B chapters 41, 49
Wednesday 1/26	Restoration	Schwab Response Paper Due <i>Read and do paper:</i> Three articles by Schwab
Thursday 1/27	Prophets	Exam #2 (open book) <i>Come to class prepared to discuss:</i> L,H&B chapters 18 – 30
Friday 1/28	Wisdom	Exam #3 (open book) <i>Come to class prepared to discuss:</i> L,H&B chapters 17, 31 – 37
Feb 11		Exam #4 (open book) to be posted on the web site
Feb 25		Reflection paper due

VIII. History Chart (next page)

Year BC	Egypt		Palestine/Mesopotamia				
3100-2900	Early Dynastic Period	First Dynasty	Early Bronze II		Third Millennium		
2900-2750		Second					
2750-2675	Old Kingdom	Third	Early Bronze III				
2675-2565		Fourth					
2565-2423		Fifth					
2423-2250		Sixth					
2250-2213		First Intermediate Period				7 th -8 th	EB IV/ Middle Bronze I
2213-2025	9 th -10 th						
2025-1979	Middle Kingdom	11 th	MB IIA			Patriarchal Age	Second Millennium
1979-1801		Twelfth					
1801-1627(?)		13 th	Middle Bronze IIB-C				
1627-1606(?)		14 th					
1648-1540	Second Intermediate Period	15 th					
1650-1539(?)		16 th					
1650-1539		17 th					
1539-1295	New Kingdom	18 th	Late Bronze	Exodus and Settlement			
1295-1185		19 th					
1185-1070		20 th	Iron IA IB				
1070-945	21 st	Third Intermediate Period			1st M.		

IX. Reflection Paper Description

Pick a text from a prophetic book. Write a 4 – 8 page paper describing the following:

1. What is the text chosen?
2. What role does the text serve in its book?
3. Provide an outline of the prophetic book that highlights the place of your text.
4. What does the text teach about God?
5. How does the text point to Christ?
6. To what does the text call Christians today?

What 4 – 6 pages means

1. The length of your paper does *not* count the following material:
 - a. Any quotations, from the Bible or from your readings
 - b. Footnotes or endnotes
 - c. Bibliography, cover pages, or outlines
 - d. Blank spaces, including the blank space after your last period on the last page of content.
2. You must adhere to the following:
 - a. One inch margins all around
 - b. 12 point typeface
 - c. Double spacing
3. What I will do when you turn in your paper
 - a. I will take a ruler to it and measure the amount of actual content
 - b. If it is short, you will be *severely* penalized in your grade, and probably will be given an F.
 - c. You will *not* be given the opportunity to make up for the lack of content.
4. 4 – 6 pages of *content* means content original to you
 - a. *Say things in your own words*
 - b. Every year I catch students plagiarizing by typing what they have read straight out of a commentary. *It is obvious when the student uses language that is more sophisticated than the level at which the student is able to converse.*

X. Supplemental Readings For Further Study

- Cohen, N. "An 'Enthusiastic' Prophetic Formula." *ZAW* 99 (1987): 219 – 232.
- Dillard, Ray. "The Reign of Asa (II Chronicles 14-16)." *JETS* 23 (1980): 207-218.
- Derek Kidner, *The Wisdom of Proverbs, Job, and Ecclesiastes* (Downers Grove: IVP, 1985), 1-141.
- Kline, Meredith. *Images of the Spirit*. Gordon-Conwell Seminary, 1986.
- Payne, "Validity of Numbers in Chronicles." *BibSac* 136 (1976): 109-128.
- Poythress, Vern S. *Symphonic Theology*. Grand Rapids: Academic, 1987.
- Rad, G. Von. "The Deuteronomic Theology of History in I and II Kings," in *The Problem of the Hexateuch and Other Essays*, 205-221.
- Ryrie, Charles C. *Dispensationalism Today*. Chicago: Moody, 1981.
- Schwab, George. *Solomon's Cautionary Message Concerning Human Love*. Peter Lang, 2002.
- Theile, E. *Mysterious Numbers of the Hebrew Kings*.
- VanGemeren, *Interpreting the Prophetic Word*. Grand Rapids: Academic, 1988.
- Wenham, "Large Numbers in the Old Testament." *TynBul* 18 (1967): 19-53.
- Wilson, Robert R. *Prophecy and Society in Ancient Israel*. Phila.: Fortress, 1980.

Introduction to the Old Testament II

I. Preliminaries

- A. Intro to the Course
- B. Review of the Old Testament So Far
- C. Deuteronomistic History
 - 1. The Hittite Suzerainty Treaty
 - 2. Judges—a colossal failure to keep covenant
 - a) At point after point, the Israelites are measured by the standards of Deuteronomy, Deuteronomy Shaping History
 - b) Other aspects of Deuteronomy (not covered last semester)
 - c) In 1 and 2 Kings, the histories of the northern and southern monarchies are evaluated just like Judges

II. Deuteronomistic History of 1 and 2 Kings

- A. General Discussion
 - 1. Is a deuteronomistic historian objective? Is this real history?
 - 2. When was Kings written?
 - 3. What were the Israelites facing then?
- B. The devil's in the details
 - 1. Solomon evaluated from the perspective of Deuteronomy
 - 2. Jeroboam—the paradigmatic king of the northern kingdom
 - 3. Form criticism: the normal outline of a king
 - 4. Abijam – Asa, kings of Judah
 - 5. Nadab – Zimri, kings of Israel
 - 6. The Omrides
 - 7. God raises up a prophet to combat the claims of Baal
 - 8. Baalism in the South
 - 9. Jehu and his bloody *coup d'état*
 - 10. Athaliah queen of Judah
 - 11. Joash king of Judah
 - 12. Amaziah king of Judah—good like his father
 - 13. The end of the northern kingdom
 - 14. Ahaziah/Uzziah
 - 15. Hezekiah
 - a) Usual synopsis
 - b) Sennacherib—excursus in comparative studies
 - 16. Manasseh—worst king ever, the point of no return
 - 17. Josiah—the ideal covenant-keeping king
 - 18. Destruction of Jerusalem
- C. What is the point of 1 and 2 Kings?

III. The Perspective of the Chronicler

- A. Take note of the books of Kings
- B. When was Chronicles written?
- C. Chronicles offers a radically different interpretation of events than Kings does
- D. Redaction Criticism
- E. The genealogies
- F. Account of David and Solomon 1 Chr 10 – 2 Chr 9
 - 1. David 1 Chr 11 – 29 (end of 1 Chr)
 - 2. Solomon 1 Chr 29 – 2 Chr 9
- G. The Schism—why did it happen?
- H. Abijah
- I. Excursus: Big Armies
- J. Asa
- K. Jehosaphat
- L. Uzziah/Amaziah
- M. Ahaz
- N. Hezekiah
- O. Manasseh
- P. Josiah
- Q. Conclusion

IV. Return from Exile—the second Great Deliverance

- A. The Second Great Deliverance
- B. Ezra-Nehemiah
 - 1. Outline
 - 2. The subject of the book
 - 3. Significance of Ezra in the formation of canon
- C. Esther
 - 1. Outline
 - 2. Story—contest and political intrigue
 - 3. What can we do with a story such as this?
 - 4. Theology—Kish and Agag
 - 5. Purim

V. The Latter Prophets—Overview

A. What has become of the image of God, the Heavenly Court, the Glory Cloud? Now we are treated to political intrigue, wars, genealogies, and the like. What has become of man created in God's image?

1. Adam's creation as image-reflector of the glory of the Creator-Spirit is recapitulated in the life of the prophets

2. The making of a prophet

3. Moses the Paradigm for prophets, the Mediatorial Agent of the Spirit of Prophecy

4. The Angel of the Presence—the Paradigm for prophets, the Mediatorial Agent of the Spirit of Prophecy

5. Christ and the Prophetic Image. "Jesus Christ is the ultimate realization of the Moses-Servant-prophet. He is a participant in the Glory of the heavenly council of the sons of God, and indeed, from eternity, in the Glory of the communion within the Godhead; possessing the Spirit without measure, he is sent forth from the Glory-council on covenantal mission as himself the living prophetic Word of God; he manifests his glory as the only-begotten of the Father, the true light; transfigured and exalted to the Glory of the Father's throne in the Spirit, he is priest-king builder of the kingdom of God and righteous judge-destroyer of Satan's kingdom. All that constitutes the prophetic *imago Dei* and had prototypal expression in the paradigm servant-prophet, Moses, is present in antitypal fullness in Jesus Christ."¹

6. Modern day prophets

B. Introduction to the prophets

1. Definition: what we mean by the prophets

2. When and where were the prophets?

3. The prophets and the kings coordinated

C. How to interpret prophecy

1. Dispensationalism in the Twentieth Century

2. A Prophet after the order of Moses—yet not the same as Moses, how the prophet was NOT like Moses

3. Example: Ezekiel 40 – 48 the Vision of the Rebuilt City of God

4. Symbolism and the Heavenly Court

D. How to discern a true prophet

1. Means

2. Message

3. Man

4. Analysis of these criteria

¹ Meredith Kline, *Images of the Spirit*, 57ff.

- E. Modern Expectations of What the Bible Should Be
 - 1. Cultural distance
 - 2. Robert R. Wilson, *Prophecy and Society in Ancient Israel* (Fortress, 1980)
 - 3. Ecstasy
- F. The Prophets as Social Reformers—Forth-telling v. Foretelling
 - 1. Theologians who desire to avoid supernaturalism have approached the prophets as forth-tellers, not fore-tellers
 - 2. The prophets were seen as examples of the evolution of Israel's religion
 - 3. Isaiah
 - 4. Amos—written in a period of great wealth
 - a) Chapter 1—all the nations are indicted for war crimes
 - b) Chapter 2—Judah and Israel also indicted along with them
 - c) Chapter 3—follows the lawsuit pattern, with cross examination
 - d) Excursus—The Covenant Lawsuit, רִיב
 - e) Back to Amos: chapter 3 = a *riḇ*
 - f) Chapter 4—women and drink
 - g) Chapter 5—the abuse of the courts, taking bribes, oppressing the poor, excesses of the rich
 - h) Chapter 6—spending habits
 - i) Chapter 8—the sins of the marketplace, dishonest scales
 - 5. What is the precise relationship between the prophets and the cult? What is a “cult prophet”?
- G. Prophets as Court Functionaries
 - 1. We have been talking about Central prophets, so the question arises, what is the relationship between the prophet and the state?
 - 2. Earthly courts!! Not talking about the Heavenly Court here
 - 3. Royal Oracles—in deuteronomic history
 - 4. Judgment Oracles
 - 5. War Oracles
 - 6. Oracles against the nations
 - 7. The subject of Oracles against the nations naturally leads to a discussion of a theme in the Prophets—the Day of Yahweh

VI. The Latter Prophets—Selected Motifs and Passages

A. *Yôm Yahweh*

1. “The Day of the Lord is the era in which the Lord judges, purifies a remnant for Himself, avenges his name, vindicates his people, renews his creation, brings in the full deliverance, and establishes his rule on earth.” Willem VanGemeren, *Interpreting the Prophetic Word* (1990): 214.

2. The Day of the Lord is:

B. The Structure of the Book of Isaiah

1. History of Criticism

2. Why the need for a second or third Isaiah

3. Arguments for unity

4. Harrison’s outline of Isaiah

C. The Messiah and His Kingdom

D. The New People of God

E. Prophetic motifs synopsis (VanGemeren p. 243)

VII. The Writings

A. Intro to the Writings

B. Wisdom literature

1. Introduction

2. Proverbs

3. Job

4. Ecclesiastes

5. Song of Songs

a) History of interpretation

b) Why is it in the canon?

c) Theology

C. Psalms

1. Theology

2. How to read the psalms as a Christian

VIII. How the Old Testament Set the Stage for Christ